

O.E.A. Convention Holds Sessions On Indian Education

Major D. M. McKay and Colonel B. F. Neary, main speakers

Indian Educational Problems Surveyed.

TORONTO, April 15-16—Well attended special sessions of the Ontario Education Associations 92nd Convention held in Toronto brought together 50 Indian day and residential school teachers of Ontario to hear special talks and to take part in discussions on Indian education.

Mr. Joseph Hill, from the Brantford Reservation, was elected president of the section and he very ably conducted the discussion which followed the lecture.

In his address, Major D. M. MacKay, Director of Indian Affairs, explained to the assembled teachers the purpose and the working of the new Indian Act. Having given statistics on the Indian population in the various provinces of Canada, Major MacKay explained that the Indian was not, strictly speaking, a ward of the Crown, as he had his freedom to leave the Indian Reservation at will; but he could not dispose of the land allotted to him except to another band member; the only other restriction concerned prohibition of alcoholic beverages on the Reserves. The Director of Indian Affairs then explained that the Reserves were not compounds nor concentration camps but were lands allotted and secured for the exclusive use of the Indian population.

Major MacKay remarked from 1935 to 1945 there was quite a great deal of criticism of the administration of Indian Affairs across Canada. This was due in part, he said, that until 1935 there was very little done, specially in regards to education; the greatest obstacle to Indian advancement of the native population was a lack of public interest and the practical attitude of the general public in ostracizing the Indian population. Major MacKay said that every Canadian citizen shares with the responsibility of the Indian trusteeship.

Speaking on enfranchisement, the Director said that it averaged 429 per year for the past 5 years; in 1951, 1952, there were 600 individual enfranchisements. However, the average increase of Indian population is double that of the number of enfranchised Indians.

Pressure has been brought to bear to force some Indians out of their Reservations, this was not from the Department but from

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Blood Indian Tribe To Honor Howe

LETHBRIDGE, Alta, April 21 — Rt. Hon. C. D. Howe, Trade Minister, will be made an honorary chieftain of the Blood Indian tribe in a ceremony July 14 at Fort MacLeod.

The announcement was made today by E. R. McFarland of Lethbridge, himself an honorary chieftain of the tribe.

Membership is limited to 35 living honorary chieftains. There are two vacancies.

The ceremony will be held in conjunction with a celebration marking the changing of the name of MacLeod to Fort MacLeod, as it was known in the west's early days.

150-PUPIL RESIDENTIAL SCHOOL TO BE ERECTED AT AMOS, P.Q.

Construction to begin at an early date

The Oblates of Mary Immaculate have accepted to take charge of a new Residential School to be built 12 miles from Amos, P.Q. The new school will cost approximately \$300,000, and it will accommodate 150 pupils, recruited from neighbouring Reserves.

Father Gerard Deschenes, O.M.I., a well-known missionary at Senneterre, P.Q., will be the director of the new school; he will be assisted by Father G. Loiselle, formerly of Betsiamits and Father H. Fay, of Sanmaur. The three missionaries have had long experience in the James Bay area.

The new school will be under the patronage of St. Mark; from this new residence, the missionaries will continue to look after the neighbouring Indian reserves.



NUNS SPONSOR BOXING — Sister John Lawrence puts the finishing touches to a dressing gown — modelled by seven-year-old Willie Nahanee — for a unique boxing tournament, held in Vancouver at the end of March. Sponsors of the Buckskin Gloves, the two-day Indian boxing championships of the Pacific Northwest, had difficulty raising \$50 deposit for the auditorium where the fights were to be held. The Sisters of the Child Jesus, an order of nuns in suburban North Vancouver, put up the money and gave moral support to the venture.

Indians Enter Seminary

Joseph Albert Jaramillo and Francis Louis Olguin, two full-blooded Tiwas, graduates of St. Catherine's Indian School, Santa Fe, New Mexico, enter the Immaculate Heart of Mary Seminary in Santa Fe.

Our best wishes to the new Seminarians and our sincere hope that they will complete the prescribed course of studies which will lead them to their ordination to the priesthood.

Several natives from Canada and from the United States have already been ordained priests, such as Father Michael Jacobs, S.J., of Caughnawaga, P.Q., Father White, O.M.I., of St. Regis Reservation, Father P. Merceredi, O.M.I., of Fort MacMurray, Alta.

For over a century the Oblates have evangelized the Indians in Northern Quebec, particularly those of Lake Victoria, Lake Simon, of Senneterre, of Lake Rapide, Lake Abitibi, Winnipeg, Hunter's Point, etc.

Altogether the Oblate Fathers are caring for 5,000 Indians in the Quebec Province, in the Dioceses of Timmins, Amos, Three Rivers, Mont Laurier, Chicoutimi, and of the Gulf of St. Lawrence.

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Our Lady of the Americas

Although everyone is familiar with the details of the four apparitions of our Lady to Juan Diego at Guadalupe in Mexico, less information has been published about the immediate results of these apparitions.

In a recent pamphlet published by Reverend Abbot Hawkins, of Pecos, N. Mexico, it is stated that rapid conversion of the Indian tribes was an immediate result of the Guadalupe apparitions. The Indian people realized that this heavenly manifestation was meant chiefly for them. Father Motolinia, one of the 12 Franciscan Missionaries who first preached the Faith in Mexico, tells us that between 1521 and 1531, about one million Indians were converted.

After the apparition, in the same length of time and with the same missionaries, 8 million Indians were baptized. Indian pilgrims came from all tribes, even from remote countries, to see the miraculous picture. For instance, entire villages arrived. It is noted that on December 12th, 1794, there were 24 thousand Indians present at Guadalupe, some of whom came 200 miles.

The Indians continued this practice of organized pilgrimages up to the present. We feel certain that it was our Lady of Guadalupe who save the Faith in Mexico during the awful persecutions that ended within easy memory.

In a Decree published August 16, 1910, Blessed Pius X formally constituted our Lady of Guadalupe, the Heavenly Patroness of every part of Latin America.

Franchise For Indians

The Manitoba Legislature is currently considering amendments to the provincial Elections Act that would give the franchise to Indians. The government's view as expressed by the attorney-general, Mr. C. Rhodes Smith, is that the Indians are ready to assume this responsibility of citizenship.

If the amendments are approved, the Indians of Manitoba will possess the same voting privileges as their fellows in three other provinces. Neither Nova Scotia nor Newfoundland has ever disenfranchised Indians.

In 1949, British Columbia repealed the section of its Elections Act that disqualified Indians from voting in provincial elections. In the election the following year an Indian, Mr. Frank Calder, was chosen to represent the northern constituency of Atlin in the B.C. Legislature.

More Than 1000 Apostles in Far North

Recent statistics show that there are now 420 Missionary Oblates in the Canadian far North, of whom 243 are of Canadian birth; 616 nuns devote themselves to the education and hospitalization of Indians and Eskimos in the same area, which is divided into eight Vicariates Apostolic, namely: White Horse, Prince-Rupert, Grouard, Mackenzie, Keewatin, Hudson's Bay, James Bay and Labrador.

Read on page 3, "Our Northern Mission Field", by Fred J. Clover, which gives an accurate picture of the magnificent effort made by the Church in our home missions.

O.E.A. CONVENTION...

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the Indians themselves; there are at present at least 600 protests on file.

Indian Education

While, in 1934, only \$1,712,000. had been spent on education, in 1945, this sum had been increased to \$2,381,000, the Director of Indian Affairs said that the estimates for 1952 amounted to \$8,404,927. From 1945 to 1952, there was a substantial increase of the number of Indian day schools; from 255 in 1945 to 389 in 1952; meanwhile the enrolment in day and residential schools increased from 16,438 in 1945 to 24,871 in 1951; 1,051 Indian students were above Grade 8. The Director of Indian Affairs promised every assistance for higher education of the Indians, provided that the pupils are suitable and recommended and show the aptitude to continue their studies, the Government will give them every possible assistance.

Major MacKay does not feel that the Indians should be treated separately and distinctly from his fellow Canadians. Proof that the Indian is getting more and more considered as a citizen of this country is exemplified by the old age assistance which is granted to them; also the blind Indians receive Federal help.

The Director hopes to see the day when the Indians will be given not only the federal but the provincial franchise, that is the right to vote. However, to obtain this right, the Indians must waive their tax exemption on income earned on the Reservation.

Colonel Neary

On Wednesday morning, Colonel Neary, now manager of Thomas Nelson Publishers and former director of Indian Education, spoke on basic problems of education of the Indians. In his brilliant address, the Colonel remarked that, generally speaking, the Indian child was not particularly interested in the white man's way of life, he has no desire to learn how to read and that, therefore, different methods and technique to teach the Indian children must be used by the teachers. Mr. Neary explained at length the direct influence of the teacher in the classroom and also pointed out the value of the indirect influence which Indian schoolteachers can have on their children, specially through the parents of the latter.

Colonel Neary mentioned that the provincial curriculum was not entirely suitable for the Indian schools, for instance the average vocabulary of the Indian child varies from 200 to 2000 words, at the age of 6, while for a white child at the same age, very likely this vocabulary would reach 5000. Mr. Neary stressed that in Grades 1, 2 and 3, the language arts only should be taught in order to build up a vocabulary. Not too much stress or time should be given on art and music, specially in the lower grades.

The cooperation of parents is essential to the proper functioning of the Indian Schools. Colonel Neary urged the establishment of Home and School Associations on the Reservations, he encouraged the holding of Education Weeks, of special concerts at the schools. The purpose of these is to sell the school to the parents as well as to the Government Officials on the Reservation, to Health officials and the missionaries who are all concerned with the welfare of the Indian population.

In attendance at both sessions were Mr. H. G. Mingay, Inspector of Indian Schools for Ontario, Mr. Philip Phelan, Director of Indian education, Mr. Pratt, of the Indian Affairs Branch in Ottawa, Reverend Mr. Joblin, Reverend Mr. E. Gray, as well as delegates from the Six-Nations.

Other speakers at the two-day session were Mr. J. L. Woodruff, Principal of the Hamilton Normal School, who spoke on "Color in our Teaching Program" and Mr. L. W. Copp, principal of the Peterborough Normal School, who spoke on "Science in the Elementary School".

Fruitful discussion periods were held on both days and it was felt by all who attended the meeting, that special summer sessions for Indian School teachers should be held in major centers of Canada, just as they are being held yearly at British Columbia University.

SCHOOL AT AMOS...

(Concluded from page 1)

These missions of the Province of Quebec are the most ancient Oblate Missions in the world. The foundation of the new St. Mark school is a fitting coronation for the missionary work they have accomplished in this area of northern Quebec.

The general inspector of Indian Schools for the Province of Quebec, Mr. Doucet, is expected to go to Amos in the near future to make arrangements for the operation of the farm which will be set aside for the new Indian Residential School.

Now Eligible for Superannuation

Teachers whose salaries are paid by the Indian Affairs Branch are now eligible for superannuation under the Civil Service Superannuation Act.

Teachers who can qualify for Superannuation must possess permanent teaching Certificates, must have been employed for at least two years as Indian School teachers in schools operated for the full academic years.

Indian Notes

The Indians of Canada are not a vanishing race. In 1905 they numbered 105,000. Today there are over 140,000 natives in Canada.

The Ojibway Indians of Ontario call themselves "Anishinabeg": the perfect men.

Our Northern Mission Field

Fred J. GLOVER

THE PAS, (Special) — "A mari usque ad mare" ... from sea to sea. This well-known phrase defines the territory covered by the mission fields of the Oblates in Canada. Throughout the northland, into the arctic circle, and to the pole itself, these devoted apostles have carried the Gospel to the forgotten people of the north — the Barren Lands Indian and Eskimo.

The Apostolic Vicariates of Labrador, Hudson Bay, James Bay, Keewatin, Mackenzie and Whitehorse are the principal workers among the inhabitants of this vast area.

According to figures available, the numerical strength of the Oblates in Canada was approximately 1,000. Broken down the figures showed eight bishops, about 400 priests in the ministry, 20 scholastic priests as well as scholastic brothers, lay brothers and novices.

As an example of the vast areas served by the Oblate Fathers in the far north, the vicariate of Mackenzie shows a personnel of two bishops, 54 priests, and 44 lay brothers at work in the Mackenzie river basin.

This number would be sufficient for present mission needs, were it not for old age, sickness, and infirmity which deprives the order of the services of a good number of priests. Missions which have already been built are forced to remain shut for the want of resident priests. The scattered population and great distances are greatest obstacles. The Indians of MacPherson, who are predominantly Protestant, asked for and received a mission station to be built there, but it now closed because required personnel is needed elsewhere.

More and more whites are arriving at the mining centres, and these places cannot be abandoned. Already three priests are busy in the fields of Mackenzie and the number is not sufficient. There are two novitiates for lay brothers. From the Indian schools, two former pupils have become priests while a young Eskimo has been sent to the junior seminary at Battleford, and an Indian to the junior seminary of St. John's College, Edmonton. The vicariate also contains three canonicals houses, 9 resident missions, and 12 mission stations, which are visited regularly by missionary priests.

There are also 14 churches which are open daily during the short arctic Summer, but because of difficulties of heating in the

severe winter temperatures, are only open on Sundays during this season. Four boarding schools, three day schools, six hospitals are also among the missionary works for the edification and salvation of the native people. The hospitals are staffed by the Grey Nuns of Montreal with the help of the resident priest of the different missions where they are located.

The young missionary priest arriving in the far North must, of necessity, spend at least three years studying one or more of the seven languages which prevail, without which his ministry would be paralyzed. He must learn the ways of the country for no man can survive in the extreme reaches of the northland without this knowledge.

Cut Off

The incredible hardships, moral and physical, endured by these men of God, rarely penetrate beyond the eternal silence of the vast and lonely northland. Priests at the more remote stations, 300 miles or more from their nearest neighbor, are cut off for months at a time from all association with their confreres, from people of their own tastes and culture.

The scientific side of life in the north also interests the Oblates, as witnessed by the investigations pursued by the Rev. Father Artheme Dutilly, a professor of McMahon Hall, Catholic University of Washington, D.C. This scientist has made a botanical survey of the Barren Lands, hereditary hunting-ground of the Chipewyan Indian, and to the amazement of the uninitiated, many specimens of plant life were uncovered by him on these windswept rocky plains where nothing seemed to grow.

Some idea of this sterile area may be gained by the fact that Father Dutilly discovered mature willows, perfectly formed from the roots up, but no more than



High ideals and selflessness are required of the lay persons who work among the Indian and Eskimo population of Canada. Here we see a government nurse encouraging native handicrafts which are a source of added revenue to many aboriginal groups who manifest great artistic ability.

two inches high, the icy winds of the Arctic had prevented further growth.

So far, the work of the missionary fathers has been touched upon, but the work of the lay brothers, without which the northern missions could not function, deserves due recognition. These devoted men, who have vowed themselves to poverty, chastity, and obedience but do not become priests, also labor among the northern missions giving services of inestimable value. Each serves according to his capacity, hunters, fishermen, constructors, gardeners, farmers, lake and river pilots.

To replace hand work, machines are being introduced in the Oblate domains. These machines need engineers for their maintenance and it is the lay brother who conscientiously fulfils these roles. Many of the brothers are master craftsmen in many trades.

The apostolic vicariate of Labrador is the latest Canadian territory confided to the Oblate congregation for missionary purposes. Up to May 1946 it had been ministered to by both the Eudist Fathers and secular priests. The Holy See offered this territory to the Congregation when first formed in 1884, but the Congregation was not able to accept. Now the Oblates have taken over this area.

The new vicariate has its bishop, eight priests, and four lay brothers. There are five regularly organized missions. Its inhabitants number 10,000, about 2,000 of whom are Catholic. Eskimos are found in the northern parts, with several different tribes of Indian to the south.

The Labrador coast has mainly English-speaking fishermen, while on the north coast are found

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Our Northern . . .

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white fishermen, both French and English-speaking. The figures given here for the missions and personnel attached have increased recently but the need is still urgent for more priests to work among the natives and whites of Labrador.

Better Vision

Th zeal and devotion of the Oblate missionary for the backward and lonely souls of Canada's far north is living, vital manifestation of Christian belief in the universal brotherhood of man.

And there have been many illustrations of this.

Recently, Rev. Henri Paul Dionne was reported missing and feared dead, a victim of the North's harsh demands.

Last year Rev. Joseph Buliard was flown far to the northwestern Arctic to found a new mission. When the plane was unable to return to the spot with a load of essential supplies, Father Buliard nevertheless started out with dog-team to visit the Eskimos, scattered in groups of two and three families over 1,500 square miles. Hunger, hostility, cold and gangrenous feet and hands were his lot.

Alarmed at his long silence, a search was started and he was found. Months of rest followed and now, once again, he is back at his post.

And so the Oblate story goes. Wherever the Oblate missionary works in the far north his aim is the same — the spiritual and physical needs of his adopted children, the Eskimo and Indian.

Origin of Chocolate

In 1519, one of his subjects, Hernando Cortes, paid a visit to Montezuma, Aztec ruler of ancient Mexico. Though the chief result — and Cortes' chief claim to fame — was the brutal destruction of Aztec civilization, the conquistador did make a few constructive discoveries.

One of these was an odd drink, much favoured by the upper classes of the Aztecs, brewed from seeds of pods which grew on a strange tree and were called *cacahuatl* or "bitter drink."

Cortes sent samples home to Spain where it may or may not have been King Charles who had the bright idea of counteracting the bitterness with sugar. No matter who had the idea, the result was chocolate.

In the centuries since then, chocolate has become by far the most favoured of all candy flavors.

To Us He Gave His Songs Our Heritage

LYN HARRINGTON

(in the Vancouver Sun)

"IF only you had been here a month ago you would have heard many of our family songs," an Indian family told Dr. Ida Halpern this past summer. *"Our father was dying, and he gave away everything. To us he gave his songs, our heritage. For a whole month before he died he sang them so we would remember them."*

But no one in the family could sing the old songs now, Dr. Halpern discovered. Like folksongs elsewhere, they are vanishing with a passing generation.

The mortality amongst Indian folksongs is hastened by the fact that the songs are clan property. *"A man would no more think of singing his neighbor's song without express permission, than I would think of robbing my neighbor's clothesline,"* she pointed out.

For the past ten summers, Dr. Halpern has been listening to and recording the songs of West Coast Indians of Vancouver Island.

Music is as thoroughly a part of her existence as the air she breathes.

In folksong, the rich deep vein of Kwakiutl music has yielded over a hundred songs. Last summer, Dr. Ida transcribed 21 of them sung by Chief Billy Assu of Cape Mudge who is nearly 80 years old. *"He was most cooperative,"* she says.

But last summer might have been thoroughly discouraging.

In the Comox-Courtenay area, Dr. Ida had chosen to live and work in a small village. After some delay, she was able to persuade the women of a household to sing what old songs they could remember. But the head of the household returned unexpectedly. He was scandalized, and called an immediate halt.

"He didn't think they should be sung for outsiders, and thought I was collecting these songs to make money for myself. I knew he admired Chief Assu, and he mellowed slightly when I mentioned that the chief had already given me many songs. I offered to play them for him on the recording machine."

Still unconvinced, but willing to listen, the brave watched her plug in the turntable. *"Then — pouff! Everything sputtered and went dead. The circuit was wrong for my machine in only that tiny part of the village. Of course that ended it. I didn't get one song."*

Usually Dr. Halpern's earnestness and genuine sympathy are convincing. The Indian, like anyone else, fears to be made a laughing-stock. But when she played back to Chief Assu and his family, the songs he had sung, young people gathered around, and listened with their hearts in their eyes.

It was a happy day when she and various members of the

department of anthropology at UBC, and some from the Provincial Museum, were invited to a festival at Old Alberni. In historic costumes of Chilkat, button and appliqued blankets, headdress of swansdown and weasel skins, the Nootkans put on a stirring pageant. Here Dr. Halpern was able to gather 18 or 20 songs.

Collecting is preferably a solitary job, since any second person impairs the harmony. It is also the joyous part of the work. Tedium and frustration come when the music is being transcribed to paper. It requires playing the music over and over, and our 8-note scale has no equivalent for the shades and semitones of Indian music. Written down, it appears monotonous, when actually, no two lines are sung on exactly the same note. These subtleties may be expressed by voice, or by violin, but not on the pianoforte keyboard.

On one occasion a sophisticated singer, much in demand at feasts, refused to have any part in singing for her. But as one after another sang, his professional pride was wounded. He could sing better than any of these, and finally offered to do so. It was too late. Dr. Halpern could stay no longer.

Sometimes payment is demanded; sometimes it would be deemed an insult. Usually Dr. Halpern sends a recording, or some small gift to the singers. Until this year, when UBC department of anthropology gave a small grant and a tape-recorder, she has born all expenses herself.

Recently she gave a 35-minute Trans-Canada broadcast about her work, interspersing her remarks with recordings. Difficult as it was to arrange these in proper sequence, it would have been infinitely more so with the older records. She hopes eventually to have the songs published.

With her intense interest in all music, Dr. Ida has enriched the lives of many Vancouverites, and of students, through her lectures. This newcomer to Canada has seen what most of our musicians have ignored, that we have a treasure-house of native music amongst our first Canadians.



A new movie technique will make possible the recording of two parallel and independent sound tracks on the same film; at the flip of a switch the voice can be changed from the original recording to any other language. A simple attachment will permit the change over. Here a feathered chief shows his grandchild the marvellous talkie which speaks English and Indian.

FOR INDIANS, ESKIMOS

Hospital-School Teaches Natives

EDMONTON — In classes without classrooms 374 Indian and Eskimo patients in the Charles Camsell Indian hospital here are receiving a formal education denied them previously through circumstances of environment and geography.

Their classroom is a hospital ward. Their desk is a hospital bed. There is no age limit. In fact, 233 of the pupils are adults and 141 children.

There are more than 500 patients in the hospital but as school doesn't begin until they reach six years of age not all of them are enrolled.

Lessons are conducted by a principal and four teachers on the tutorial system. Teachers move from bed to bed. Nurses, orderlies and other members of the hospital staff help. Some of the older pupils assist in teaching the younger ones.

Students come from all over Alberta and from the Alaskan border to the eastern reaches of the Northwest Territories. Twenty-five of them don't speak English at all. A number can just make themselves understood.

Big Task

Magnitude of the job facing the teaching staff is indicated by the fact that approximately two-thirds of the pupils are in the first three grades of school.

For the children, teaching follows closely the Alberta course of students, with emphasis on reading, writing, language and arithmetic.

With adults, there is a different approach. Many of them have had no education and to these the fundamentals are offered just as they are to the children.

But an effort also is made to impress upon them a broader outlook so that when they return home they will want to see that their children are given an opportunity for an education and that they will take advantage of it.

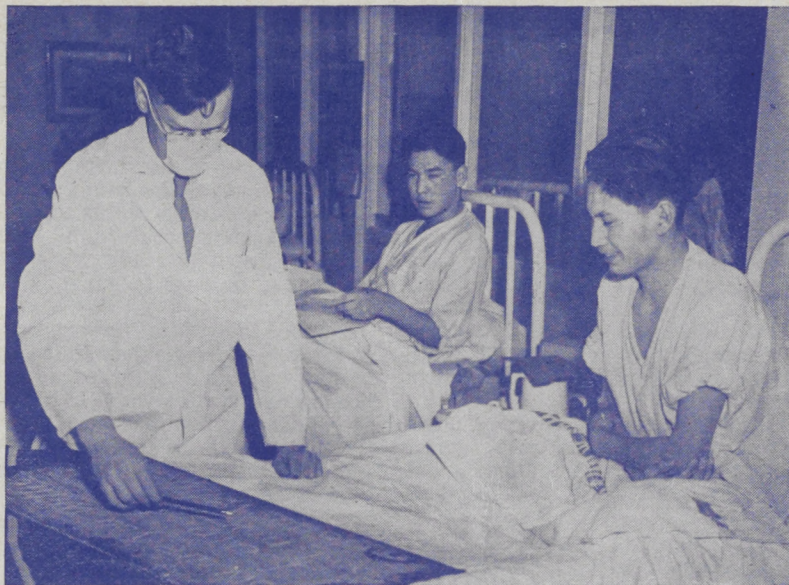
Help Available

School principal Fred N. Drew, a former Edmonton school teacher, said special attention is paid to "directing education to rehabilitation."

The school was organized with a dual purpose. The therapeutic angle was to make the school a morale builder for bed-ridden patients, most of whom are suffering from tuberculosis.

Some pupils in the hospital classes accomplish the work of two or three grades a year. They are rated above average in artistic ability and at least the equal, if not superior, to their white counterparts in mechanical ability.

The school was instituted in 1946, with one teacher in charge. It since has expanded to a staff of five, comprised of Fred N. Dew, principal and teacher, and four other teachers, Mrs. J. E. Kerans, Mrs. M. Lap, Grantham, Mrs. L. Swindlehurst and Miss H. Kammrath.



Many of the 374 Indian and Eskimo pupils enrolled in school classes at the Charles Camsell Indian Hospital are receiving their first formal education. Majority of the pupils are adults. Classes are conducted in the wards, as nearly all of the pupils are suffering from tuberculosis. Above Willie Le Fori, 16, of Hay Lakes, is being taught by Fred N. Drew, principal of the hospital school. In bed, left, is John Fournier, 19, of Fort Vermilion, who helps the school principal with the lesson by interpreting from the Slavey language as Willie takes the first steps in learning English.

(Courtesy Edmonton Journal)

PANEL ON INDIAN RESEARCH

A panel on Indian research was established in November 1949 by Mr. B. F. Neary who felt that Indian Affairs Branch needed assistance in the many problems encountered in bringing Canada's Indians into the national stream. Several university professors and specialists in education and welfare services of various Federal Departments co-operated in establishing this panel which had its most recent meeting on January 18, 1952.

Educational and welfare topics were discussed, among which the problem of transition encountered by the Indians forced to abandon a traditional nomadic hunting and trapping economy for routine employment requiring a permanent settled existence.

It was felt that the iron ore development at Seven Islands might provide an excellent research project as the exploitation of this area has exposed the Seven Islands Indians to a wide range of alien influences at a time when it is no longer possible for the majority to

earn a living from trapping.

The main topic under Education evoked extended discussion of the scope of the problem, point of view, standards and goals in Indian Education, related studies already undertaken, other means of information likely to be available, method of reporting, and possible usefulness of the findings to the administration.

Further information on this panel can be obtained in the Indian School Bulletin issued by the Indian Education Division, Indian Affairs Branch.

"Noble and heroic actions inspired by the sentiment of duty should be praised before children; interesting stories in which these sentiments are depicted under the form of living examples should be read to them; during lessons in language, in conversing on the events of Sacred History and of History of Canada, heroes of duty and men of sacrifice should be held up to their admiration; such sacrifices as are not beyond their power should be quietly suggested to them; they should be induced to accept the obligations of discipline and their duty as scholars freely and cheerfully as a means of enabling them to follow in the footsteps of the heroes whom they admire."

—Regulations of the Catholic Committee of Council of Public Instruction, Province of Quebec.

Handicrafts Pay Off

Sales of Indian basketry and souvenir items through the central warehouse were exceptionally good during the twelve months under review. In fact, there was such a demand for Indian craft work that goods could not be produced in large enough quantities to fill all the orders on hand.

During the fiscal year 1950-51, a total of \$21,857.57 was paid to Indian workers of the Pierreville, St. Regis, Manitoulin, Lorette, and Maniwaki Agencies. Five hundred and seventy orders, amounting in value to \$29,636.41, were shipped to merchants in all parts of the country and one hundred and thirty-nine additional orders, valued at \$15,216.32, were received for later shipment. This would indicate that there will be no difficulty in providing continuing employment for these groups of Indians.

Homemaker's clubs on eleven reserves manufactured hospital garments for the Department of National Health and Welfare. Payments for the sewing of these garments ranged from 35 cents to \$1 each, and 4,912 garments were supplied to various hospitals. The selling price of these garments totalled \$12,213.05, of which \$3,957.35 was paid to the Indian workers. On hand at the end of the year were requisitions calling for 3,000 additional garments to be shipped as soon as possible.

(Annual Report, 1951, Indian Affairs Branch)

Benefits of Education

Dear Readers, I hope you will enjoy this short message. I realize that St. Philips seems to be a lazy corner as many things happen our way but no one ever writes about them.

Our Residential School is a very nice place for our children where they get good care from the Fathers and Sisters. My own children were brought up at that school ever since it was opened. To tell the truth I never had any complaints about anything there. The boys and girls at school are very nice, they are trying to do their duty.

However, I remember one instance before Christmas when there was a party and a boy stood up and spoke on bad behaviour. We all thought that what he said was very nice until a week later, at another party, this very same boy tried to put up a fight with some younger boys and girls. He already had forgotten himself. However, I believe this boy has taken good New Year's resolutions and that he will keep them.

(A reader, St. Philips, Sask.)

The now universal habit of smoking is said to have originated with the Indians. The pagan Indians claimed that the Great Spirit sniffed with delight the aroma from tobacco and granted favours to the smokers.

Should Canada Extend the Franchise

THE INDIANS ARE READY

by OCHANKUGAHE

Our readers are invited to exchange their views on this topic through the columns of the Indian Missionary Record.

Now that our lawmakers have revised the Indian Act, let us hope and pray that they will restore the franchise vote to its first citizens of the country — held in trust for us ever since the signing of the treaty three quarters of a century ago.

Psychologically, is the Indian ready for this white man's vote? The answer is simple — Uncle Sam extended the franchise to his Indians in 1924, and they took to it just as naturally as a duck takes to water.

It was a red letter day for our American cousins, who had been inarticulate in the affairs of their country, ever since they handed over their country to their white brothers.

By act of congress the Indian reservations were surveyed and subdivided into allotments and parcelled out equally to each member of the band. By launching a comprehensive and constructive program, congress dispelled any illusions in the minds of the people and Indians alike that it meant business in the attainment of its objective.

Shortly after congress had restored the franchise to its wards, the late Indian Commissioner W. M. Graham met one of the new American citizens on the blood reservation near McLeod, Alta., and in recalling the incident, he said, "Do you know that the Indian was driving a team of small cayuses hitched to a dilapidated outfit, but when I asked him where he came from, he jumped off his wagon and stretching himself to his full stature and striking his breast with the palm of his hand proudly declared, 'I am an American citizen.'"

Mr. Graham dismissed the incident but it impressed me with deeper significance and I wondered if this was not the key to the Indian psychology.

The late Mr. A. E. Whitmore of Regina, who was made an honorary chief of the Piapot Indians, and of whom it was often said that the mantle of chiefship never graced worthier shoulders, nor the eagle plumes crested a nobler brow, told us on several occasions that so long as the Indians are satisfied to live like the gophers and other rodents as we are doing today on the communal system of the Indian reserves, we would never go anywhere.

"You must learn to acquire the pride of property ownership," he once said, "The difference between civilization and barbarism hinges on that very important issue," he emphasized.

We knew that our chief spoke with the tongue of a paternal

chief although the naked truth was a bitter pill to swallow, but we also knew that his counsel carried weight in the councils of the Pale Faces.

Under the present system of common ownership of the reserve lands, an enterprising Indian may break up sod and bring the land under cultivation and farm "as long as the sun shines, the waters flow and the grass grow" until sickness and old age "doth them part."

But there is no provision made for the economic security against these exigencies. An Indian is not permitted to lease his improve-

ments to a white farmer when incapacitated by impediments due to natural causes.

He may lease his farm to another member of the band, but no Indian would even think of considering such a proposition, when he can choose his land wherever he pleases to start farming operations.

Unlike the white farmer, who can retire after he has toiled 20 or 30 years on his homestead, by leasing his farm to younger hands, the Indian farmer has no alternative but to step off the stage when the infirmities of old age overtake him.



Champlain, founder of Quebec, is pictured here on the site of Ottawa, where he travelled in 1613. Of course this picture is symbolic, as the Rideau Canal locks were not in existence then.

"From what we all have in common and what each can contribute out of our own, I believe we can evolve a type of Canadian citizenship alongside of which all the 1951 models will be revered but none the less antiquated heirlooms. But in the course of that evolution I am convinced that we should not depart from certain fundamental principles, and of these the greatest, I believe, are respect for the right and the individuality of other Canadians — a stubborn refusal, if you like, to coerce our fellow-citizen — and a steadily growing mutual confidence in the good will and good faith of other Canadians."

From a recent address to prospective teachers
at Macdonald College, P.Q., by

The Right Honourable Louis St. Laurent, Prime Minister of Canada.

Is it any wonder, that the thinking Indian of today is anxiously looking forward to a new deal in the revision of the Indian act, hoping the new charter will usher in a brighter day for our people.

It is true that by majority vote of a band, the members of that particular reserve can acquire location tickets, but this is far short of the progressive Indian's expectations.

Only an allotment based on equitable division of the reserve would be satisfactory to the co-heirs.

As an illustration, let us take our reserve, the Assiniboine reserve. It is seven miles wide by nine miles long or 40,320 acres with a population of 346 members. Now, deduct 2,076 acres or road allowances and other public utility requirements such as schools, administration buildings and churches and we would still have enough land to allot 110 acres to each member of the band.

If for some reason, the Indian is unable to farm his or her allotment, it may be leased out to outside white farmers on co-op share basis, for his or her benefit thus assuring the Indian an income and economic security.

From the foregoing, it is apparent that the franchise vote must be restored to the Indian, with no strings attached as the United States government did in 1924 when it gave a blanket franchise vote to the wards of the country.

Pressure has been brought to bear, that the Indian should surrender certain tax exemptions for the privilege of acquiring the white man's vote.

But the Indian is, at present, subject to all taxes including the income tax, the moment he leaves the sanctuary of the Indian reserve and engages in any form of business in competition with the white man. May I suggest to preserve the spirit of the treaty, as was voiced by the late Archbishop Monahan of Regina, who told his audience at a centenary celebration at Lebreton before his death: "Remember, my people, in the eyes of God this country belonged to the Indians, and when we took it over from them we assumed great responsibilities and obligations."

Again, after the investiture ceremony, which conferred the honorary chiefship on the prime minister of Canada, some years ago at Fort Qu'Appelle, our new Chief, addressing the great audience said, "We will carry out to the letter the spirit of the treaty your forefathers signed here on this memorable spot in 1874."

When the church and state are the Indian's staunch advocates, Canada will not fail us.



Missionary Association of Mary Immaculate

We who are attending the Indian Schools of Canada must realize that some day we will become adults and that soon we will have to decide upon our vocation. By this word "vocation", I do not mean various trades or crafts, but I refer to the different callings in life; priesthood, religious life, single and married life.

Priesthood. — Priesthood is the greatest office that man can assume. A priest consecrates daily the bread and wine into the Body and Blood of our Saviour, he has the power to forgive the sins and to administer the sacraments. A priest possesses divine powers.

He who aspires to the priesthood must bear in mind that a priest has grave responsibilities not only towards himself and towards God, but also towards his fellow men. Men of all nations, colors and races may join the ranks of Christ's priesthood. We, Indians, have been called in the past and could be very well called again in this vocation.

Religious life. — Religious life is a consecration of self to God. By taking the vows of poverty, of chastity and of obedience, one makes a complete surrender of self to God, for the purpose of developing a greater love for God, and to enable one's self to serve God better.

Boys and girls of all races and colors are called to the religious life. A religious may be a priest or again a Brother or a Sister and he may devote himself to the works proper to different forms of religious life, such as missionary work, teaching, nursing, etc.

Single life. — To remain in this state of life, one must have valid reasons. The mere desire to be carefree or to become wandering vagabond is by no means a fitting ideal for a Christian. One should have the ambition of doing something for the glory of God and for the benefit of his fellowmen. The desire to devote oneself as a lay apostle or again the need to give special

assistance to one's parents are about the only reasons that may justify this state of life.

Matrimony. — Marriage is a sacrament instituted by Jesus Christ, through which a man and a woman are bound together as husband and wife and remain thus until one of them has died. Then and only the other party is free to remarry.

We should constantly remember that some day we will be parents and educators. We must plan and we must prepare ourselves to be good parents. We must plan a home where God is loved and not despised. We must prepare ourselves to be good husbands or wives.

Therefore as boys, we must respect the girls because they are to be future mothers. The girls also must respect the boys, who are to be their future husbands. We must also respect ourselves and, by so doing, we will be preparing a Christian home of our own.

Indian priests, Indian religious, (Brothers and Sisters), Indian Lay apostles, good Indian married couples, are the ones who will better the conditions of life that exist now on our reserves. A little over half of the Indians of Canada are Catholic, and yet among them a great number have not yet acquired the true Christian spirit nor learned to respect the laws of marriage.

It is our task to complete the work begun by our missionaries. This work starts here at the school for success in any state of life depends on our preparation for it. Preparing our vocation is planning the future of the Indians of Canada.

A Glimpse Of A Happy Life



On The Threshold of The Novitiate

Two happy sisters of Mary Immaculate who are preparing themselves for their future missionary work. They are happy because they have given their lives for others, — for souls who do not know God. Young Indian girls, are you generous enough to follow their example, and to give your all, to Him who has given His Life for you?



"In The Name of The Father, and of The Son, and of The Holy Ghost. Amen."

Sister Mary of the Sacred Heart is showing this young 'tot', how to make the Sign of the Cross. She is helping to bring Jesus to little souls that He loves so tenderly. May many more answer the Call of this happy life of saving souls for God.

U.S.A. CATHOLIC MISSION NEWS

Tribe's Last Full-Blood Dies in Santa Barbara

SANTA BARBARA. — Tomas Ygnacio de Aquino, 80, believed to be the last full-blood Indian of the Canolino tribe, which was settled here 166 years ago when the Franciscan missionaries founded Mission Santa Barbara, has died.

Known affectionately as Tio Thomas (Uncle Tom), the aged Indian could recall many incidents of early California history—stories that were told him by his mother.

One of his favorites concerned the capture of the mission site by John C. Fremont. Tio Tomas' mother was a household slave at a ranch near Goleta until she escaped and was given protection at the mission. About five years ago Tio Tomas made a recording of the Canolino language for the Museum of Natural History.

Catholic Indian Teams' Basketball Tournament

RAPID CITY, S. Dak. — The Catholic Indian tournament of basketball, given under the auspices of Bishop William T. McCarty, Bishop of Rapid City, took place on Feb. 17 and 18 in Rapid City.

Among the participants were four South Dakota mission school squads—St. Francis' of the Rosebud Sioux Reservation, Holy Rosary of the Pine Ridge Sioux Reservation, the Immaculate Conception of the Dakota Sioux Reservation, and Wyoming's St. Stephen's Indian Mission School on the Cheyenne Reservation.

The Fourth Degree Knights of Columbus acted as hosts to the visiting teams.

1783 Arizona Mission Still Used by Indians

TUCSON, Ariz. — A highlight of the second annual Tucson Festival, April 13 through 27, will be the celebration, on the near-by Papago Indian reservation, of the founding of the historic San Xavier del Bac mission.

A tableau symbolic of the blessing of the site and dedication of the present mission in 1783 will be held at sundown, April 18, followed by a candlelight procession based on the traditional religious ceremonies held by the Franciscans and Papagos.

The celebration will end with a huge fireworks display. San Xavier is one of the architectural wonders of the Southwest and is still serving those for whom it was founded. Indians of the area call it the "White Dove of the Desert."

QUESTION BOX

Q.—May we attend rain dances?

A.—We may attend rain dances out of mere curiosity and for purely social entertainment. However, the traditional ceremonies which are featured at most rain dances across the Western Plains are religious in nature and to take an active part in the ceremonials is against the principles of Christian Faith.

Furthermore, on moral grounds attendance at such rain dances is conducive to near occasions of sins on account of the lack of supervision of the teen-agers.

Please renew your subscription to the I.M.R. as soon as you receive your bill, and oblige. Send your subscription to P.O. Drawer 94, Ottawa, Canada.

MISSIONARY ASSOCIATION GROUP FORMED ON HOBHEMA RESERVE

Thirty-six ladies and twenty-five men answered the call made to them by Rev. Father G. M. Latour to organize the Missionary Association of Mary Immaculate on the Reserves neighbouring the Ermineskin School at Hobbema, Alta.

On February 5, 1952, the meeting was held in the School Recreation Hall; Father Latour explained thoroughly the purpose of the Association and at a further meeting, held February 19th, the ladies elected their Executive Council: President, Mrs. Joe Minde; Vice-President, Mrs. D. Buffalo; Secretary-Treasurer, Miss Amy Hodgson.

Further meetings to help organize the Association were held on February 29th and on March 14th; 80 members were present at the latter meeting. On March 23rd, a Bingo was organized to raise funds. At another meeting, held March 28th, most members pledged themselves to the daily recitation of the Rosary in their homes. The formal reception into the Association will be held at a later date.

Telephone Service On Georgian Island

The Island Reserve in Lake Simcoe is getting its telephone service as the Indians are paying the full cost of installation, \$4,500, from their own pockets. They will also pay the monthly toll.

One telephone will be in the home of Chief Lorenzo Big Canoe, the second one will be a pay phone outside the reservation store. Linemen had to chop an 18 foot channel in the ice to put down the phone cable. The phones will be linked directly to Indian Agent W. Lyons at Virginia Beach, Ontario.

ST. MARY'S NEWSLETTER

CARDSTON, Alta. — Both the Church of the Immaculate Conception at Cardston and that of St. Catherine in Standoff were filled to capacity for High Mass on Easter Sunday.

Following the Mass, a banquet was served in the dining-room of the school, to some 200 Indians of the Reserve. The meal was followed by speeches in Blackfoot and in English, by Mr. Albert Many Fingers, Mr. Harry Mills, Mr. Stephen Fox Sr., and Mr. Jim Tail Feathers.

During the Easter Holidays, the teaching staff and supervisors of the various departments attended a series of lectures on child and adolescent psychology given by Rev. Fr. Forcier, of St. John's College in Edmonton.

On May 1st, a seventh classroom was opened to relieve overcrowding in the primary classrooms.

The pupils are now looking forward to the 3rd Sunday in May upon which Parents' Day will be held at the School. Class exhibits and entertainments of various types are being prepared for the occasion.

SPORTS

The Blood Indian Reserve is proud to boast six Provincial Champions at boxing, they are Maurice Holy White Man, Chester Heavy Runner, Gilbert Crow Chief, Charles Smallface, Emil Smallface and Edward Soup. The final card will take place in Cardston on April 26th, and will in some way determine who will take part in the Olympic finals.

● On April 20, Miss Bertha Plain Woman, in a simple ceremony, was married to Mr. Joseph Hoof.

● On April 22nd a funeral service was held at the church of the Immaculate Conception for Mr. Thomas Russell who died in hospital after a long illness. Our deepest sympathy is extended to his bereaved family.

— The Chronicler.

Cree Hymn Book to be Reprinted

The first edition of the Hymn and Prayer Book in the Cree Syllabic language, which has been published in the Vicariate of Keewatin, 10 years ago, has recently run out of print.

This manual is being reprinted at the Canadian Publishers in Winnipeg, under the care of Father G. Burlot, O.M.I., of Poplar River, Man.

It will be remembered that Father Lacombe, O.M.I., was a master of several Indian languages and that he published in Cree a grammar, a dictionary, a new Testament and a prayer book. Out of these books, the old Cree Indians learned to read their own language. The teaching of prayers and hymns was greatly facilitated when the teacher had the printed words in their own language.

Children don't grow uniformly throughout the year—practically all growth occurs in September-October.

Marieval, Sask., Hockey Players, 1952



The Marieval Midgets played 13 games this season, winning 10, and losing only one of the 3 others on home ice, coached by J. Tarran, of Kenora, Ont. Left to right, back row: J. Agecutay, R. Agecutay, R. Pelletier, W. Delorme, E. Accose; front row: E. Agecutay, H. Delorme, J. Lerat, G. Tappotat and L. Lavallée.

SPECIAL FILM TO PRESENT LONGBOAT MEDALS AND TROPHY

A color Film strip entitled "Tom Longboat — Canadian Indian World Champion", has been prepared for distribution in the Indian Schools. It is presented by the Indian Affairs Branch of the Department of Citizenship.

It will be remembered that Thomas Charles Longboat was born in 1886 on the 6 Nations Indian Reserve; he attended school at Mowhawk Institute, Ontario; he won his first long distance (26 miles) race in 1906 in Hamilton, Ontario; the following year, he won the Boston Marathon and as he returned to Toronto he was welcomed by a crowd of 50 thousand citizens and he was handed a Gold Medal and a purse containing \$500 for his further education.

In 1908, he sailed to Europe to attend the Olympic Games. In 1908, he turned professional and the following year, he defeated Alfred Shrubbs, English champion, in a 20 mile race in Toronto. During the next few years, he defeated Star runners from many nations of the world.

Tom enlisted in the first World War, was wounded in action, and, after the war, he was employed by the City of Toronto. He died in January, 1940, mourned by all his admirers.

Cage Champs

Bishop Leipzig, of the Baker Diocese in Oregon, has served for ten years, 1939-49, as a member of a 4 men board of the Oregon Athletic Association — a position unique for a bishop in the United States. No wonder he was proud of his championship basketball team.

This was the St. Andrew's Mission School Team of the Umatilla Indian Reservation in his Diocese who won two League Championships and was victorious in 23 out of 25 games this year. In the past two years, the team has captured 38 out of 41 games. Coach of the team is Rev. H. H. Ernsdorff, S.J.

Cherokee Chief Head of Oil Unit

WASHINGTON, March 2 — The principal chief of the Cherokee Indian nation has recently become director of the refining division of the Petroleum Administration for Defense — without pay.

William Keeler of Bartlesville, Okla., who in private life is vice-president and assistant to the president of Phillips Petroleum Company, was made a deputy director of the refining division in mid-February and it was disclosed almost immediately that he was to be named director.

He is serving the Great White Father without a cent of compensation. P. A. D. officials said he's not even a \$1-a-year man.

A native of Dalhart, Tex., Mr. Keeler attended the University of Kansas, leaving there in 1933 to work for Phillips in technical positions. Then he became vice-president of refining for the company and last year was named general vice-president and assistant to the president.

Visitors from Burma

Officials of the Education Division recently had the pleasure of discussions with a group of educationists from Burma.

The visitors were: U Kuang, Director of Public Instruction, Burma; U Than, Member of Parliament; U Thein Han, University of Rangoon; U Tun Tin, Ministry of National Planning; U San Htwar, Chief Editor, Burmese Translation Society, and Sao Saimong, Shan State, Burma.

The delegation is continuing a survey of educational systems in North America and Europe.